B 5 45

¶ Sermo Johis Alcok epi Elien

[illegible]

made Bisshop of Ely. 1486.

Mr. of ye Rolles 1471.

Jhesus clamabat

¶ Jhesus clamabat: Qui habet aures audiendi audiat: Luc. viii. v.s

THyse wordes ben wryten in the golspell of this daye/And thus to be englysshyd (Jhu our sauyour made a proclamacõn with a hyghe & grete voyce to the people that came to here hym. sayeng Euery man whiche hath eeres of heryng maye yf he be well dispoꝛsyd here what is sayde vnto hym) ¶ Bede sayth þ thyse wordes ben oft tymes repetyd bothe in þ golpelles & in the appocalipsis/and hath in them grete mysterye of þ plesure of god almyghty. ¶ Saynt Jerom in the chappytre vpon John sheweth þ all the sermons & prechynges that Cryste Jhesu made. he sayd them (cũ magno clamore) by þ why che he sertifyed the people that he prechyd vnto þ grete zele & affeccõn that he had to the wele of theꝛ soules/and that they sholde be delyrons to heꝛe the woꝛde of god. by the whyche they sholde be delyueꝛed fro all moꝛtalyte and be made by it (filios dei y adopcõem) ¶ fyue proclamacõns specyally made by Criste Jhesu. J note in hys holy golpelles. whiche ben of that auctoꝛyte. that who so euer wyll not here them & indeuour hym to kepe them. shall neuer come to euerlastynge Joye/ Wheꝛfoꝛe frendes geue better eeze & take moꝛe hede to them. ¶ The fyrst proclamacõn J note in the golpe

where he callyd the people ꝑ came fro cytees. townes & boroughes. and shewed to them a parable of sede whiche was sowe in dyuers places not conuenyent for the growynge therof. & perisshed/ but that whyche was sowe in good tylth & erth. multiplyed & encresyd merueyllously to ꝑ grete riches of hym that sewe it. Criste Jhu calleth this sede his worde by. the whyche all thynge is made & multiplyed & hath their beynge as it is wryten .i.q i. Inter catholicam. Dim rezũ recreacio et oim recreacio fuit in verbo Psal. Verbo dñi celi firmati sũt. Et genes. .i. Dixit & facta sũt. & .xxxiii.q.h.c. Quid ergo.

¶ And ryght as sedes sowe bryngeth forth infernite corne to the sustenaũce of man. Ryght so ꝑ worde of god sowen in mannys soule bryngyth forthe infenyte vertues as is notyd. i. q. i. c. Interrogo vos

¶ Man is the perfeccyon of the hole werke of god He made heuen & creatures celestyall Inuysyble to vs that be mortall creatures here in erth. And made man & other creatures here in erthe terrestryall but the perfeccõn of his werke is the conunccõn of the soule whiche is celestyall. to the body that is terrestryall. for ꝑ whyche body all thynge that is made here in erthe as tree. fruyte. beestis. foule & fysshe and al other are create to sede and serue the body. the body to serue the soule. and the soule oonly to serue almyghty god/ And therfore it is wryten. de [illegible]itentiis. dist. i. recreat⁹. Sicut aia est vita corpo[illegible]a est vita aie. ¶ And right as almyghty

god hathe purueyed for mete to the sustenaunce of the body. in lyke wyse he hath ordeynyd spirytuall meete for the sustenaūce of the soule. whyche is his worde. as he sayth Math. iiii. / And wryten extra de officio. or. c. Inter cetera. Non in solo pane viuit homo. sed in oī verbo qō pcedit de ore dei. By the vertue of his blessyd worde. he hath ordenyd that ꝑ materyall brede whyche fedyth the body. shall be transformyd in to his flesshe & blood. and in to be most precious meete to fede ꝑ soule of man. Ther fore Dauid sayth in the psalme. Afferte dño. Uox dñi in magnificencia. That is to be vnderstonde. that the voys of the worde of our lorde hath ꝑ vertue of magnyficence. that is whan hys seruaunt in due fourme accordyng to his lawe ordenedꝫ sayth the wordes vpon the materiall brede. there is that magnyficence in the wordes that incōtynenty. that whyche was materiall brede is conuertid in to his flesshe. & the materyall wyne in to his blood. Whyche seaon the angelles in heuen in ꝑ immolacyon ben there present in mynistrynge & doynge sacrifice to theyr maker. as it is wryten (de coñ. dist. ii. Quis fideliū) And of this ye shold not gretly merueyle / For a yonge mayden our lady saynt Mary whan she sayde thyse. v. wordes Fiat michi scom verbū tuū. God & man were knytte togider in her wombe And so (verbū caro fctm est) In lyke wyse whan ꝑ preest sayth thise. v. wordes (hoc est enī corpus meum) there is togyder in that materiall hoste

god & man. the same whyche was born of our lady & hangid vpon the crosse. that rose from deth to lyf & ascendid to heuen. And is & shalbe (Judex viuor & mortuor) And all faythfull cristen men whyche in true lyf & fayth ben fed wyth it (viuūt ieternū) And so it is (viatitū) to streng the mannys soule to come/ad montē oreb/to the presence of the trynyte. Deꝰ fecit ex bonitate celū & terrā. ex cōpassiōe redemit genꝰ humanū. ex pnullīōe milit in terrā spūs scīm. et ex sua cūma caritate quotidie pascit nos eiꝰ corpe & sanguie vt eēmꝰ caro de carne eius et os de ossibus. So frendes who so herith this proclamacōn thus made by the soñ of god. & callyd to ete of this blessyd meete & wyll not he shall neuer come to heuen. ¶ The seconde proclamacōn that Cryste made is wryten. Joh. vii. & xxxii. q. h/ tūc saluabit Where he sayd. Si qs sitit veit ad me & bibet. Who so euer lyst drynke lete hym come & drynke of my drynke. & he shall neuer after be thursti/ for ryght as he callyd them before to ete of his brede. ryght so now he callyth them to drynke of his drynke/ This drynke frendes is the blessyd blood & water ꝑ was lete out of Crystis syde when he hangid on the crosse. clene blood of our redempcōn. & clere water of our regeneracōn And not/flegma/as the heretyke sayth. as is declaryd/ de Sumñ tri & fi cath in cle/ And of this blood & water that passid out of Crystis syde all the sacramentes of the chyrche. in whom all our saluacōn & helth lyeth in. hath theyr

effect.as is noted in.c.Cū Martha.extra de ce.mil-lay. And right as water wallheth and clenseth all fylth.ryght so ꝑ sacrament of Bapteme wallheth mānys soule fro al maner ſpne oꝛygynal moꝛtal & venyall.& is callyd/Janua sacramentoꝝ/And this sacrament hath his effecte by the woꝛde of god.as Dauid sayth in the psalme/Afferte/ Uox dñi sup aquas.de⁹ maiestatis intonuit dñs sup aquas multas & rygt as whan Crist was baptizid.the fader shewed his pleysure/in voce/the sone/in carne nra & the holy ghost/in ſpe colūbe/And all the angelles were there pꝛesent at the reuerence of the institucōn of that sacrament. Ryght soo at this seasons at the baptisyng of euery cristen creature.is the holy trinyte pꝛesent wyth angelles. And there is infusyd in ꝑ soule of ꝑ crysten creature/tres virtutes theologice Fides.spes & caritas/As is notyd in the sayde/clementine. do Sum̄ tri & fi cath/ So frendes who so euer may be baptizyd in water and wyll not.he shall not come in heuen. ¶ The thirde pꝛoclamacōn made by oure sauyour Crysste Jhūs is wryten. Joh xi.& xiii q 2 c. Qui diuina.et de pe.dist. di.c i. Whan he reysed Lazar from deth to lyf crienge w a grete voys/Lazare veni foras/And incontynent at the cōmaundement of his woꝛde. the soule that was:in limbo/reꝛoꝛtyd to the body and gaue it lyf: Crysste sayeng to his disciples/ Solute eū et sinite abire/ Euery man beyng in deedly synne frendes. is deed in ꝑ syghte of god. And as Ancelme sayth.

a till

amonge all the people of the worlde is none more odious: than is a traytour to the kyng/ & all the people feereth to deale with hym. And in lyke wyse he that is in deedly synne. is odyous to alle creatures for his Ingratytude & dysobeysance to almyghty god. as is notyd. xxiii. q. iii. Sex. Yet lete noo man dyspeyre. yf he woll come at the callynge of Criste And yfhe be in neuer so grete synne & wretchidnes his wordeis of that effecte & hathe grace & vertue whyche taketh awaye all synne. and breketh ỹ ȳates of hell & all the power ytherof/ And therfor Dauid sayth in ỹ psalme aboue rehercyd Uor dñicõ fringent cedros/ Thyse wordes ben the wordes of our lorde. whan ỹ preest sayth those wordes (Ego absoluo te a peccatis tuis) The highe trees of cedre pryde. enuye. Ire. couetyse wyth all other capitall synnes. are distroyed. & neuer shall appeze to huzte hym whyche is confessyd of theym/ This proclamacyon frendes is of that necessyte. ỹ who soo euer maye ben confessyd to a preest (in forma ecclie) and wyll not. he shall neuer come to heuen. The fourth proclamacyon Cryste made whan he hangyd vpon the crosse & made his prayer to his fader fro all sȳners ỹ wold bileue ỹ he was god & man. whā he sayde thyse wordes Dimitte eis qz nesciũt quid faciũt. Luc. xxiii. & xxv. q. k. Si. / And th s sygnyfieth (sacramentũ extreme vnctõis) by ỹ whiche all venyall synnes are taken a waye. whyche shold be ỹ impedymentes for entrynge in to euerlastynge

glory. This sacrament hath his effecte of ỹ worde of almyghty god. as Dauid rehercyth in the sayd psalme/ Uor dñi p̄parãtis ceruos/ For rygh̄t as a harte delyreth for his helpe ỹ water/ rygh̄t so mannys soule haunge this sacrament delyreth principally heuen/ This sacrament is dep̄recatory & stondyth in p̄layer rygh̄t as Cryst prayed vpon ỹ crosse So in mynistracõn of this sacrament ỹ preest anelyng dyuers partes of mannys body beseechyth almyghty god. that what soo euer thys creature hath offendyd in his hert. by his eyen his eeres. his hondes & fete. or ony other part by the whyche he hath displeylid hym. to forgeue hym (vt extra de sacra vnctõe. c. vnico) And so. who so wol not receyue thys sacrament & may. shall not come to the glory of heuen. The fyfth proclamacyon shall be made by cõmaundement of Cryste Jh̄u whyche is (rex & põtifex) at the daye of dome. as is red. Math. xxv.) (Media nocte clamor fact⁹ ẽ) at whiche voys & crye all mankynde. al well (fideles as infideles) shall rise w̄ the same bodyes whiche they haue here now and they shall be incorruptyble. And alle faythfull crysten men whyche hath kepte Crystis proclamacõs. shall receyue euerlastynge Joye by the sentence of Criste Jh̄u (pontificis) to whom oonly ỹ pronuncyacõn of the iugementis geuen Sayeng Uenite bñdicti patris mei p̄cipite regnũ qõ paratũ est vobis ab origie mũdi. de pe. disc. iii. c. ad huc istant in gl'o/ And so to receyue euerlastynge Joye. & to be

confermyd in the same/ This proclamacõn & sen-
tence representyth the sacrament of Confirmacõn
whiche must oonly be done by a bysshop as is wre-
ten(i.c. vnic de sacra vnc.) And in that(dant grã
& robur vt de.2. dist.2.oës) ¶ And though it be so
þ a man baptisyd dey are he be confermyd. he shal
haue euerlastynge Joye/ but not so plenarye as he
sholde haue yf he were confermyd. ¶ It is ordey-
nyd by the chyrche. that a chylde confermyd. by the
space of thre dayes shal beer a shred or bende abou
te the necke. in token he is become the seruaunt of
thre persones & one god þ fader. the sone. & the ho-
ly ghost/ And therfore Dauid spekyng of this sa-
crament. callyth it the sacrament of grete vertue &
grace for the stable confyrmacyon therof sayenge/
¶ Or dñi in virtute/ ¶ And who so euer maye recey
ue this sacrament & woll not. he shall neuer entre þ
kyngdom of heuen. ¶ There ben other two sa-
cramentes institute by Cryste Jhu. whyche ben put
in mannys wyll to receyue them or naye. And they
taken byndeth the takers to obserue theim vnder þ
payne of theyr dampnacõn/ Whiche ben. the sacra
ment of matrimony & ordre/ Of the sacrament of
matrimony spekith Dauid in þ fore rehercid psal-
me sayeng/ ¶ Or dñi inf cedẽt flamam ignis/ ¶ he
flame of cõcupyscence of the flesshe in fornycacyon
whyche is dedly synne/ By this sacrament of ma-
trimony þ mortalite of syne is tornyd in to veny-
all in diuers casis(vt. xxvi. dist. deinde & .xxxij. q.ii.

Sic. Et qđ ipe de⁹ ẽ cult⁹ ⁊ defẽsor maiñ. xxxii. q. 2 nemo i fie¶ And the sacrament of ordre is ꝑ se conde whyche is put in mannys eleccõn in the whyche (unprimit caracter indebilis et dat spãlis gr̃a) And he ordred specyally to be mynystre of al other sacramentes/¶ Of this ordre ⁊ power therof spekith Dauyd in ꝑ aboue sayd psalme sayeng/ Ut ordiñ cõmouent⁹ desertũ/ whyche deserte this wolde is callyd. And his office is. mankynde lyuynge in it to informe ⁊ meue with his good example of lyuyng ⁊ holy doctryne (increpando. arguẽdo. exhortando et ꝛminando) And they ben ordred to loue god prncypally as is notyd. h. q. iii/ Qui eps/

¶ I haue shewed vnto you thyse fyue proclamacõns. whyche must be kept vnd̃ payne of your dãpnacõn/ Wherfore I saye to you wyth Cryste Qui habet aures audiendi audiat/ ꝑ is to saye Ye ꝑ here the worde, of god here it deuowtly ⁊ prynt it in your soules perfytly. ⁊ execute it acordyng to ꝑ same. ¶ God almyghty frendes neuer lefte man without remedy for the saluacõn of hys soule. as in the olde Testamẽt was cyrcũcicyon ⁊ sacrifice of beestys ⁊ other after ꝑ fourme thenne geuen/ whyche were expiacõns for synne for ꝑ season/ but they had no vertu to open heuen yates ⁊ bryng man in. ¶ And there whan he assended (corpal) he lefte in his chyrche the. vii. sacramẽtes in the remembrañce of his passyon ⁊ to haue theyr vertue of ꝑ same. as is wryten in the chapytre cũ martha de ce

missay) ¶ He left also his moder here behynde hȳ whyche lyued dyuers yeres after hym to instructe ȳ Appostles & Euangelistes of his incarnacō & his blessyd lyfe & cōmaundementes/and therfore she is callyd (mater eccle) ¶ And as ȳ grete doctour Albertus sayth vpon the gospell (Missus est angelus gabriel) ȳ our lady receyued al the sacramentes of the chirche excepte preesthede. for thre causes/The first was (ppt humiliacōem. where ȳ our fyrst moder Eue was condempnyd for her pryde. she in her lyf shewed al mekenes & wolde be among wymen as one of them/And so wold be after the lawe purifyed though she nedid it not but be as one of them a moder lyke as her sone Cryste Jhu wolde be circumcisyd as a chylde as saynt Benarde sayth.

¶ The seconde cause was (ppt instruccōem alioȝ) ȳ bi her ensample euery man & woman shulde receyue their sacramentes. wt out whyche they myȝte not be saued/For why. her sone had sayd as is writen: Math vltio. geuyng his appostles in cōmaundement (Ītes docete oēs gētes baptisantes i noīe patris & fi & .ss. docētes eos seruare q̄cūq; mandaui vobis. ¶ The thirde cause ppt superȝogacōem as is wryten. Apocalipsis vltio Qui iust⁹ est iustificet adhuc/¶ And though it be soo ȳ she was (ab initio sanctificata ex vtero matris et plena gr̄a. et magis repleta in concepcōe filii sui) And though she neded not to receyue the sacramentes for purgacōn of sȳne: yet she receyued them (vt creſceret ȳ effectū

sacramentow) ¶ She wold be baptizyd as her sone was & so receyue(carectarem baptismalem) And be nombrid amonge cristen people. and distynct from the Jewes. ¶ She was confessid to the Euangelyst of no synne: but geuynge laude & prayinge to almygti god. ꝑ it pleysed hym to make her his moder beyng his creature. ¶ Also she receyued of the sayd saynt John whiche sayd masse before her and mynystred to her the same body. whyche was born of her. Joyned to the godhed in remembraunce of his passion. & to her grete consolacyon in his absence/ And so al other sacramentes except preest hode as is aboue sayd she receyued. whyche is to the stablysshment & confyrmacyon of the sacramentes of the chyrche and the verite & truthe of the same & to the confusyon of alle Heretykes/ And therfore we synge in the chyrche O gaude maria ꝯgo cūctas hereses tu sola interemisti/ This is notyd by Antonyne(quarta pte. titl'o xv. c. xvi./ ¶ We know ryght well brethern that credence is not to be geuen to no proclamacōn but to ꝑ. whyche comyth by the kynges hyghe cōmaūdement & vnder hys seale/ & the more honourable persone that bryngeth & proclamyth it the more credence ought to be geuen to it/ Proclamacōns ben made in dyuers places of ꝑ cytees & londe. to the entent they sholde be wel vnderstonde. & noo man after to alledge Ignorawnce therof. To the trans gressours & brekers therof somtyme the penalyte is treason. somtyme deth. inpri-

lonement & losse of theyr godes as the lawe assigneth in that behalf. notyd/ extra de constit. c. fiali/

¶ Thyse proclamacyous frendes oughte to be accepte aboue all other/ for they come from the kynge of all kynges almyghty god. as is red (apocalipsis xix. et de const. iii. c. ppue. et de re iudic c ii. in cle.

¶ This glorious godheed stondyth in thre persones. the fader. the sone & the holy ghost (Pater est de⁹. filius est de⁹. spūssūs est deus) Also of one essence nature & power: and who so euer displeyseth one. displeseth all (qz tres ili vnū sūt) And no man maye resyste hym (in celo neqz in ira. Joh xvii. & in c. cū martha de ce missay extra. de ꝛle. dist. ii. cī xpō xxxv. q. x. c. i.) ¶ And that his proclamacōn sholde be moze of auctozyte to be accept/ ꝑ fader of heuen sent his oñly begoten sone the seconde persone of ꝑ trynyte to make thyse proclamacōns/ & mantilde ꝑ godhede in our nature & becam man in euery condycōn as we aze, except synne. And wyth a plenary cōmyssyon geuen to hym alle power in heuen & in erth. as is notyd (Math. vltio et Joh. ii. De plenitudie ei⁹ oēs nos accepim⁹ grām. de ꝛ dist. i ser. i. & dist. ii. c. Scxtam et de pe. dist. iii c libent. et de pur post ptū c vnico) ¶ And the seconde persone of the trynyte of a congruence was sente on this message to be the sone of man / ryghte as he was in the trynyte the sone of the fader/ as is notyd. by ꝑ master of the Sentence. His natiuite was proclamyd by angelles at Bedleem the nyghte of his byrthe/

as is red. Luc. ii. Ecce enim euangelizo vob gaudiū magnū qđ erit oīi populo. et de con dist. i. nocte) And that more credence sholde be geuen. þ god had taken our nature. and hoste of angelles apperid & songe Gloria in excelsis deo et in tra pax hominibus bone volūtatis) And sayd to the shepeherdes that they sholde goo to Bedlem. & there they sholde (inuenire infantem iacentē in pzesepe et inuolutū pannis) So frendes ryght as a man hauing. his garmentes vppon hym. ye maye not se his pzopze nakyd body/Ryght so Cryste beynge here in erthe mortall (quo ad humanitatē) his godheed was not seen. but the humanyte was the instrument & garment therof. Quia deū nemo vidit vmq̄) as is writen Joh. ii. et in c Hoyles. viii. q. i. in gl'o) ¶ The fader also preuyd. that he was one getyn sone. and þ he had cōmyssion in heuen. in erth & vpon all creatures. as is wryten Math. xvii. et. ii. q. vii. Jām obicit (And as it pzouyd in his transfyguracōn/foz out of hell he callyd Hoyles. & out of paradys the prophete Hely. and the fader apperyd (in voce) sayeng Hic est filius me⁹ dilect⁹. in quo michi bñ cōplacui. ipm audite. xc iii dist. legim⁹. et de con dist. iii c. fi (& so our maker & fader almyghty god woll & cōmaūdeth. þ we shall here hym. accept hym. take him foz his oñ gotin sone. & by him & his wozd we shalbe restozyd to our Jnherytaūce whyche man is excludid foz þ preuaricacōn of our foze fad Adam/ Whyche was commaunded by the secōde persone

of the Trinyte that he ſholde not ete de ligno ſcie-
ncie boni & mali and brake his worde & cõmaun-
dement/ Ryght ſo now by the cõmaundement of ꝑ
layd ſeconde perſone god & man. by his worde and
proclamacion ſhalbe ſauyd & reſtoryd to theyr olde
inheritaunce. who ſo woll byleue in him & obſerue
his worde as is wryten Joh. iii. Qui credit in eum
non iudicat. qui autẽ non credit iam iudicat⁹ eſt. de
pe. diſt. iiii. c. Ante & c in domo. Et oĩs q̃ credit in eũ
non peat. ſz habebit vitã eternã vt. xxiii. q. iiii. S ex
his oĩbus/ ¶ Whan this noble meſſenger the ſo-
ne of god & man accordynge to his faders cõmaun-
dement had made his holy proclamacõns. ꝑ Jewes
axed of hym by what auctorytee he toke vpon hym
ſo to make newe lawes & proclamacõns. and what
he was & from whens he came. And he anſwerde
ſayenge as is wryten Johe. viii. Ego ſũ alpha et o.
principiũ & finis de celo deſcendi. non vt faciã vo-
lũtatẽ meaz. ſz ei⁹ qui me miſit de pe diſt. iii. c. Si
ex bono/ And ꝑ I am one of the fader in heuen.
& he in me and I in hym/ And ꝑ I haue ſufficyent
power to ſaue ꝑ worlde & ſhall deme it I ſhal pre-
ue by your lawes & ſcryptures. wytneſſe ſuffycyent
& dede/ Moyſes whiche is your legis latoz to whõ
ye geue credence & muſt in the ſcripture whyche he
wrote vnto you. whan I had ſpoken wyth hym in
the mount. & gaue hym the lawe (in tabulis ſaxeis)
He wrothe vpon me whan he ſayde (prophetã ſuſci
tabo eis de medio frm ſuoz ſ. iez tui. et ponã ver-

therin not good/ for I can not make my hous beter than Abrahams house/ To whom was layd Ecce ancillam cū filio ei⁹. ¶ And in Noes hous the lone scornyd the fader: And in Crystis hous the seruaūt betrayed ꝑ master as is notid. xlviii dist. Quātumli bz ¶ It is red (xii. q. i quasi ꝑ totū et extra de pochiis) ꝑ all cristendom is diuyded after spirytual diuysyon in diocelis. & euery diocese hath a bysshop whiche hath cure of al ꝑ hole dioceleis & al ꝑ diocese is his parysshe/ And the diocese is diuyded in parysshes & euery parysshe hathe a chyrche & a curate lympt to it/ And euery man ꝑ dwellyth wythin the layd parysshe. is parysshon therof. ¶ And it is red also Luc. ii. et. xi q i. Magnū. that the season ꝑ crist sholde be born. euery man was cōmaundid to goo to ꝑ place where he was born/ & there he shold make his profession to the emperour with a certen tribute. & his name to be wryten & sent to the Emperour/ And therfor Joseph went to Bedlem. to make his profession where he was borne. ¶ Bedlem frendes (inꝑpetaꝫ dom⁹ panis) & it signifyeth to euery man his parysshe chirche whyche is the placeof his regeneracōn where he shall be fed with ꝑ brede of Bedlem Cryst Jhu & with his sacramēts Whyche hath (oēm dulcedinē) to saluation of man/ ¶ Noo man oughte to be crystenyd but in his parisshe chyrche. nor to be shryuen by the lawe/ but of his curate. whyche hath charge of his soule. as it is notid (inc. Dis extra depe. & re) Neuertheles ther be.

other places ꝑ men maye be shryuen in by dispen-
sacõn as in places where pardons ben. And to cer
ten freres whyche ben admytted to here cõfessyon
Noꝛ he ought not to be houselyd but in his parisshe
chirche / & also there to be buryed except he chese so
me other place makynge in his owne chyrche his
vltimũ vale) ¶ To this Bedlem his paryssh chir-
che he ought to come euery holy daye & other dayes
yf he conuenyently maye to loue. & to here his ma-
tyns. masse & euesonge / And who so euer absenteth
hymself fro his paryssh chyrche in the tyme of ser-
uyce & goth aboute in other places. it is a token by
lykelyheed ꝑ he woll falle in grete erꝛour & herelye /
¶ William Durant in his boke callyd ¶ Racionale
diuinoꝛ sayth. ꝑ euery sonday a curate gooth in to
the pulpytt. to shewe the people how eche one shall
pray foꝛ other. & other thẽges necessary to them foꝛ
ꝑ weke folowyng: in keppyng holy dayes oꝛ fastyng
to the wecle of ther soules. And stondeth on hye. to
thentent he maye se yf he want ony of his paryss-
hons. & yf ony be acustomyd to be absent. to shewe
it to ꝑ bisshop / And to bid straũgeꝛs to go to theyꝛ
owne chyrches. excepte they ben pilgrymes / ¶ And
though it be so as I am sure almyghtygod is gret
ly pleysed wt the perfyte lyuynge of men of religy-
on. foꝛ theyr contemplacõn. prayers. their good en-
sãple & prechyng also: But in myn opinyon. ꝑ pa-
ryssh es chyrches ben they. ꝑ holde & kepe ꝑ people in
gode rule to loue & serue god to ther preseruacõn of

ꝑ fayth/wherfor frendes I exhort you to loue them honour & mayntene them.as louyd be god they be full honourable here in this cyte & in other places of this reame.to ꝑ grete plesur of god. Dauid sayth Dilexi decorē dom⁹ tue) & Salomon had hys grete wysdom for edifyeng ꝑ hous of god/as is notid.xvi.q.vii. Et hoc dicim⁹.xxxvi.dist.ſſ. Ecce. et. de con.dist.i.c.i /¶ We se by experyence frendes.ꝑ to ꝑ place where proclamacōns be made moche people resorte to here what is proclamyd.& in theyr retorne many of them varye in theyr rehersall & can not tell ꝑ very truthe for their varyaūce to other ꝑ herde not the proclamacōns made/ Wherfor a wyse man ꝑ wolde knowe the proclamacyon & suche thynges as is compryſed in it & tauoyde ꝑ penalte wyll go to ꝑ kynges Chaunsery wher the orygiall is vnd the kynges seale & gete a copy therof & wyll prynt it well in his mynde ꝑ he forgete it not. ¶ In the Chaunsery frendes ye knowe there is my lorde Chaunceler as heed.& xii. maysters.& certen other offycers/as bowgers & clerkes to wryte & serue the people of suche thynges as longeth to the lawe.

¶ And as Breton sayth in his boke whiche he made of ꝑ lawe of the londe Nemo dz recedere a cancellaria sine remedio) And ther is rollyd al statutes proclamacōns & the kynges hyghe cōmaūdements & all oder ordynaūces made for the weele of ꝑ reame. ¶ The chirche of god maye well be callyd ꝑ Chaūsery. The Chaunseler herof is Cryste Jhesu

as sayntꝑoul sayth Ipe est caput eccle. Et nemo potest ponere aliud fundamentū preter id qđ positū ē quod est xps ihūs ¶ And he sayth also ad ephesios iiii. Mđ ipe dedit quosdā qdm apostolos. quosdm autē pphetas. alias euangelistas. alios autē pastores & doctores ad consummacionem sanctoꝝ in opꝰ ministerii. mediacōez corpis xpi. extra de hereticis c. extra iniūcto. & c. Sicut in uno ¶ And saynt Austyn sayth in this verse Pro patribꝰ tuis nati sūt tibi filii. cōstitues eos principes sup oēm terrā wryten. xxi dist. c in nono et lxviii dist. Quoꝝ vices) þ the chyrche hath yet apostles. whyche ben the Bysshoppes ¶ Et septuaginta duos discipules) the prophetes & euangelistes prechers of the worde of god. Pastors and the holy doctours whiche expōwnid the holy scripture/ And this chaunselery wyth all the mynystres therof shall endure tothe ende of the worlde. And all the tyrauntes that euer was. cowde neuer dystroye it. nor neuer none shall/ ¶ For as Jhn Crisostom sayth Cryste ordenyd the angelles. prophetes. apostles. martirs. confessours. virgynes & alle other for his chyrche/ And at laste came hymselfe/ And though he made all þ worlde wyth one worde: yet he was in buyldyng his chyrche by the space of. xxxiii. yeres. And he sayd to Peter Rogaui pro te vt non deficiat fides tua. xxi. dist. S. i.) And the chirche vniuersall can not erre in his q̄ sūt fidei ¶ For almyghti god sayth by his prophete Dauid spekynge of the chyrche Et volūtate labioꝝ suoꝝ

non fraudabil) that is to saye the wyll & dispolycõn that the chyrche makyth for the weele of mannys soule concernyng the fayth. shal be euer true & stable/ ¶ The chyrche is oure moder for she must fede vs & teche vs to pleyse almyghty god and the way to come to heuen. In her doctryne & holy scrypture is no fals hede nor feyned matere: but all truthe and cunnynge for the weele of mannys soule/ ¶ For as sayntAustyn wryteth to sayntJerom & is notyd. x dist. Ego solis cũ trib⁹. c. seqnt) that there is no fals hede nor lye in all the scrypture. ¶ And sayntJerom sayth as is wryten. xxii. q. c. Quid ergo. cp nephas est dicere mendaciũ in sacra scriptura (Wher fore no man sholde disdeyne to lerne at this scole ꝑ chyrche/ ¶ For as sayntPoul wryteth (ad eph̃. iii Quia dia creauit vt innotescat principib⁹ & potestatibz in celestib⁹ ꝑ eccliam multiformis sapiencia dei) ¶ And sayntJerom sayth ꝓ the angels knowe not plenarye the mystery of the Incarnacõn tyll ꝑ season that Cryst suffryd his passyon. and thapostles prechyd & taughte by the chyrche. ¶ And John Crisostom sayth in his prologue (sup Johẽm Nam qz qõ angeli nobiscũ ꝑ Johis vocem & ꝑ nos didicerũt) And as it folowyth after. that without dowte the angelles geue grete attendaunce to the worde of god whan it is prechyd/ And to vs is grete honour & Joye. that the angelles lerneth with vs and by vs that whyche they knewe not before. And soo frendes who so euer is not of the scole of Cryste. is

ayenst hȳ. as he sayth hymself the wordys wryten. Luc xi. & xviii. q. i. Mīn vet⁹. Qui non est mecū. contra me est et q̄ non colligit mecū. dispgit) whyche be all heretykes and presumptous men in thyr reason & argumentes/ Heresis grece dī ab electiōe. s. eam disciplinā quā sibi vnusq̄sq; elegit putat sibi melioꝛē. vt xviii. q. iii. heresis Et heretic⁹ est. q̄ aliā scripturā sacram intelligit. q̄ sens⁹ spūs sācti efflagitat) he is an heretike that taketh the scrypture of god after his wyll. not after the sente of the holy ghoste/ And that presumptuous man that woll defende ony erꝛour dampnyd bi the chyrche (heretic⁹ est) as is wryten xviii. q. iii. Qui in eccl'ia/ Thenne to the heretyke whyche sayth that þ wordes of cryste) Hoc est enim coꝛpus meū) wryten inhis holy scripture. Math. xvi. Mar. xiii. Luc xxii. & Joh. vi. de. 2. dist. ii. c. Liquido & c. cū oē) sayd by the preest. oꝛderyd in due fouꝛme sholde not be there tꝛansfoꝛmacyon fro the mateꝛyall bꝛede in to his flesshe and þ wyne to be his blood foꝛ þ redempcōn of man thou woldest make hym a lyar whyche is Veꝛitas/ foꝛ he sayth hȳself/ Ego sū panis viu⁹ qui de celo descendit. Si q̄s manducauerit ex hoc pane. viuet in eternum. Joh. vi. xxxi. q. i. c. Quoniō. in. fi. et de 2 dist. ii. Species) Cryste sayde I am bꝛede the sone of god & man descendyd fro heuen. that who soo etyth of my bꝛede. shall euer lyue/ foꝛ this bꝛede whyche I shall geue. is my flesshe (pꝛo mūdi vita. de 2. dist. ii. xps & c. veꝛū) And that this is true. sayn⁹ Jhn the

Euangelist. Joh vi. swereth in this wyse. sayeng
Amen amen dico vob nisi manducaueritis carnē
filii hominis et bibetitis eius sanguinē. non habe-
bitis vitā in vobis. dt. xxiiii. q. i. Si autē Frendes
this worde/ Amen/ is an othe of that importaunce/
that it cowde not be properly translate And therof
sayne Jerom & other translatours of the scripture
lete it stonde in that signyfycacion that it was in
aput hebreos) But it signefyeth an other in euery
place of fayth & truthe. And sayne John dowbleth
his othe where he sayth Amen amen. to ỹ Instruc-
cōn of saythfull men. and to the condempnacōn &
expullynge out of heuen all heretikes/ Or elles he
dowbleth this othe sweryng that ther were two na-
tures in Cryste the godhede. & the manhede. And
agayn suche heretykes he wrote his gospellis. that
criste was god & man. Thou heretyke. sholde men
byleue the rather than sayne Poul. He sayth as it
is writhen ad Corinth I neuer lernyd the scripture
that I write to you of no man. but of god almygh
ty (Et si angel⁹ de celo euangelizet vob̄ p̄ter q̄ euā
gelisauim⁹ vobis. Anathema sit. Ad galath i. & xi
q. iii. c. Si. i s. q̄ p̄est) And he spekyng of the blessid
Sacrament of the awter. as is writhen prio ad Co
rinthios vndecio/ sayth Dominꝰ Jesꝰ cristꝰ in qua
nocte tradebatur accepit panem benedixit ac fregit
Dedit discipulis suis dicens. Accipite et mandu-
cate Hoc est corpus meum quod pro vobis tra-
detur. Hoc facite in meam commemoracionem)

¶ The nyghte before that Cryst our sauyour suf-
fryd hys passyon. he toke bȳede & blessyd it. brake it
& gaue it to his disciples. sayenge/ take this bȳede
& ete it. this is my body whyche shall deye for you.
and doo ye in lyke wyse after in remembȳaunce of
my passyon for forgeuenes of synne./ Thyse wor-
des spake not sayntt Poul in fygure/ but in veryte.
that þ bȳede was tornyd in to his flesshe & blood /
aduertysyng euery man that sholde receyue it. that
he shold be out of synne to avoyde his dampnacõn.
¶ frendes though there ben made infenyte argu-
mentes to prȳeue that after thyse wordes sayd þ bȳ-
de to be chaungyd & made the body of Cryste. shall
neuer be vnderstonde wythout the lyghte of very fa-
yth. as is notyd. xx. q. c. Quia. ¶ Jrede fren-
des þ there was a grete doctour of the vniuersite of
Parys. whyche was euer disputynge of the verytee
of the sacrament of þ awter. And at laste. he fell
in grete erȳour therof by his reasonyng. & was fow-
ly accombryd in hymself. And came to dyuers doc-
tours for reformacõn/ At laste he came to an aun-
cient doctour whyche sayd to him Broder thou hast
ben tobely in disputacõn of the sacrament of thaw-
ter. byleue as the chirche byleueth as is thy dewty &
all crysten men and go no ferder. and so dyde and
was delyuerde fro his erȳour. ¶ The lawe of Ci-
uill sayth Qui negat alimẽta necare videt) Syres
the blessyd body of Cryst is our sustynaũce & mee-
te to brynge vs to heuen. & is callyd Viaticũ. And

thise fals heretykes that wold bryngе vs to wron/
ge byleue. & make vs to goo to hell wyth them. as
the layd lawe of Ciuill sayth it is not long to dis/
pute wyth them. they beynge obstynate but geue
them .p. whyche is ordenyd for them. fyre.
¶ Ye knowe ryght well frendes. ỳ the Chaunsery &
all persones ỳ perteyneth to it ben preuylegyd. that
they nor none of them shalbe cõuentyd nor sewed
in no courte but oñly in the same courte of ỳ chaũ/
cery/ And yf ony of them be sewyd in ony-other co-
urte. the Chaũseler woll sende a wrytte callyd (cor
pus cũ causa) or elles a (certiorare) & remeue ỳ caus/
e & bryngе the persone to his owne courte/ And in
lyke wyse is dayly done in the kynges benche and
ỳ comyn place. & in the kynges chekir also. & wyll
not haue theyr preuyleges disputyd: but they woll
interprete them themself. ¶ Cryste Jhũs god and
man his Chaunsery is the chyrche as is sayd befor
And he hath hymself preuilegid it. & gyuen to it ly
bertees. that none sholde adnull nor breke/ And for
ỳ perpetuyte therof he hath put it in his testament
& sealyd it and also confermyd it (morte ei⁹ vt ex.
de cele missay. c. Cũ martha) And as I sayd before
no man sholde interprete his wyll & his scrypture/
but hymself. his chyrche & they that he hath geuen
auctoryte. his apostles & them whyche succedyth in
theyr places as is wryten in the gospell of his day
Vobis datum ẽ nosci misteria regni celoꝝ. ceteris
autem in parabolis. ¶ In the olde testamente

frendes was anoyntid bysshops.kynges.prophetes & preestis. And the tabernacle (archam menſã) and vaſa/as is notyd. Exodi.c. vltio. & ex.de ſa. vnccõe. c. vnico) And all thyſe perſones & thynges thus anoyntyd. ſholde be had in honour. & no man to deale wyth them. but they whyche were anoyntid & ſtode in the ſame dignytee/And therfore almyghty god geuyth a generall cõmaundement. ſayenge by hys prophete Dauid Nolite tangere criſtos meos. neq; in pphetis meis malignari) And alſo he ſayth by his prophete/ zach. ii./ Qui vos tangit. tangit pupillã occli mei/whyche texte is declaryd by holy faders. ii. q. vii. Acculacio/that ryght as in a man is the precyous thyng that he tendryth mooſt ỹ balle of his eye/ryght ſo almyghty god tendryth mooſt preeſthode. whyche ben the Executours of his wyl agayn his aduerſary ỹ deuyll. And it folowyth in the ſame texte. ỹ euery man wold punyſſhe his ſeruaunt that offendyth hym/hymſelfe & ſuffre none other man. In lyke wyſe almyghty god wold not haue his ſeruauntes. preeſtes anoyntyd punyſſhyd but by ſuche as he hath deputid by his lawe ne wol not haue them ſclaundryd/for they ben the pyllars whyche holdeth vp his chyrche. as it is red x. c. iii. diſt. Nõs noſter ihũs xps. rex iudeoꝝ. et deꝰ noſter vſq; ad paſſionis dic ſeruauit honorẽ pontificibus & ſacerdotibꝫ q̃uis illi. nec timorẽ dei nec agnicõez xpi ſeruaſſent/ And as he ſayth hymſelf. Joh. xv Non vos me elegiſtis ſz elegi vos. ex. de ſenſibus. c.

procuracões in ft. ¶And whan it plealyd hym to be taken & led to his passyon. he sayd to the knyghtes whyche tokē hym Sime queritis. sinite eos abire) that is to saye Suffre my apostles to depārte for ye haue no Jurisdiccōn in them. nor in me neyther/but that I wyll suffre you as it is wryten Joh xix. & xxiii. q. i. Quid culpat. & xxii. q. i. c. Nouet.

¶Also frendes beside this preuylege grauntid by almyghty god to his chyrche/there ben other preuyleges grauntyd to it by holy faders. popes. emperours & kynges/ And by generall counselles whyche byndeth all ỹ worlde/for there ben present all kynges for theyr londes & comynaltee/ & all bysshops for theyr chyrches. diocese and clerge/And in thyse generall counselles ben acursyd al they whyche breyth the lybertees of the chyrche. whyche restyth in the materyall chyrche. that no man do no vyolence therin /but haue it in honour (vt mater nostra) And that no man shulde laye honde of spirytuall persones beynge ordryd nor inuade theyr goodes & spoylle them ayenst theyr wyll/yf they do. they ben acursyd/And also al makers of statutes. writers & kepers or fauoureth the sayd statutes & makers of them. ben accursyd as is notid. ex. de. sen. ex. c. Nouerit & c. grauen) Yt is a grete shame frendes a man to go & do contrari his owne dede promysid & sealyd by hym. And be some docturs (incidit in pnam ad turpilianñ. ff. ¶This reame beynge in grete trowble in tyme of kynges. as Johñ. Henry. And

Henry the seconde & the thyrde. to ỳ plesur of god and pealynge the londe was made a statute callyd Magna carta. And that it shold be inuiolatly kept & obseruyd. the kynge and all the lordes temporall & the comynaltee by theyr attourneys. And all the byllhoppis of the reame beynge in this same place Poulis crosse (in pontificalibus) cursid al them that brake ony article comprysid in the same. in the whiche Magna carta by thyse wordes wryten (Habeat ecclesia anglicana. oēs libertates suas integras et illesas. And the libertees of ỳ chyrche of god is. as is aboue sayd. that noo temperall Juge shall haue ony Jurisdiccōn in a spirituall perlone vnder ỳ payn before sayd. And dayly agayn ỳ wyll of god his lawe. and determynacōn of his chirche is done the contrary/As Pharao dispylid ỳ preching of Moyses. & the cōmaundement of god. ỳ he sholde sease his persecucōn of the people of Jsrael/And ỳ more ỳ Moyses spake vnto hym to sease & kepe goddys cōmaundement the more rygorous & cruell he was tyll he was drownyd in ỳ red see. & al his grete Juges & officers with him/For he & his counsel wold not vnderstonde the cōmaundement of god. nor the wordes of his precher/And therfore it is wryten of hym. Exod. vii./& xxiii. q. iii c. Nabugodonosor./ duratū est cor pharaonis &c. That is to saye/His herte is so Jndurate that he woll not vnderstonde the commaundement of almyghty god the wedby hys precher/but as it dyde pleale hym:

¶ John Andrewe in the boke callyd Jerommanus sayth that ther was a Greke & an heretyke whyche disputyd wyth a catholicall preest in the chyrche of Jerusalem. and the sayd preest alledgyd to the heretik sayntt Jerom & the heretik sayd to hym ayen Thi Jerom whiche thou alledgest lyeth fallly and euyn forth wyth his tonge was taken from hym & he spake neuer after/ And in lyke wyse one of the secte of Arianis sayd that sayntt Jerom was falle. & his wrytynges were not true: And incontynent ꝑ deuyll entrid in hym. and he cryed euer (Jeronume Jeronume) & so deyed in wretchydnesse.

¶ It is wretyn also frendes in the lawe Non est bonū ludere cū scis) And there was also certen men whiche played at the dyse. and it was shewed vnto them that they sholde lease/ for it was a game forboden by the lawe of god & his chyrche & by sayntt Jerom. sayntt Austin & many holy faders. At ꝑ nexte metyng whan they sholde play one of them sayd. I woll playe at the dyse in spyte of Jerom. Austin. decrees & all other that bordith it. and forwyth the deuyll shewe him & bare his body away thrugh the rouffe of the hous. and lefte the bowelles stynkyng there/ By thyse ensamples frendes we may vnderstonde that the auctoryte of the chyrche & the prechynge of the mynysters therof oughte not to be dispysed: but wyth all reuerence to be honourid and ꝑ holy doctrines of it to be obseruid & kept. ¶ Brethern vnderstonde well the wordes of ꝑ sayd chartre

Magnā carta. wherin is. layd (Habeat eccliā angli
cana. libtates suas. nō tuas) not þ thou geuest it ony
libertees/ but that they shold haue ther owne geuen
them by god. & holy faders of the chyrche/ as popes
emperours. kynges/ And (integras) Not a parte of
their libertees: but they shold haue them hoole wt/
out ony diuysyon (et illesas) not to be hurte by ony
interptacōn nor wrong declaracōn/ but accordyng
to the intellect of Crystys chyrche/ And for the very
perfyte intellect that temperall men sholde not de/
ale wyth no spirytuall persone/ but lete the chyrche
haue his hoole lybertee. Saynt Thomas of Caun/
terbury. whom heuen and erthe takyth for a sa/
ynt deyed/ for none other cause/ but for the libertees
of the chyrche/ And therfore we saye in our seruyse
to almyghty god in his laude De⁹ p cui⁹ eccleliā
gl'iosus pontifex & martyr thomas occubuit. & c)
And þ his cause whyche he deyed fore was accepte
of almyghty god. for sauynge the lybertees of hys
chyrche. It is red that Cryste Jhesu sayd to hym
Thoma thoma. eadm gl'iam q̄ dedi apostolo meo
petro. do tibi) And it is to presume brethern that if
saynt Thomas of Caunterbury wer now lyuyng
they whyche directely now doo agaynst the lyber/
tees of the chirche. wolde put hym to deth agayne
as saynt Poul sayth. ad hebre. vi. / & de pe. dist. ii. Si
cni. ll. paul⁹) þ synners dayly crucifye Cryst. syttyng
on the ryght honde of his fader. dispysyng his lawe
& his chirche. whyche is plantyd wyth the blood of

his sayntes. ¶ The chyrche frendes of god in euery reame of cristiante. ꝑ heed therof is cryst. The chyrche of Rome (Sedes apostolica) is our moder. & we all are generat by her (vera fide) and dispowlid in (castitate) to Cryst Jhū. And the lybertees whyche he hath geuen. be not geue to one chyrche synguler but to all as one. as he sayth hȳselfe ꝑ wordes wryten. xxiii. q. i. loq̄t & c. oibz vna est colūba mea. pfecta mea et vna ē matris sue electa genitrcis sue) And who so woll diuyde them or take ꝑ preuylege from one of them / he taketh ꝑ preuylege from them al. & is demyd by all the lawe (vt scismatic⁹) & stondyth acurlyd as is notid. xxiii. q. h. Nō vos. et tunicā dñi incōsutilem) he wolde deuyde ayen the wyll of god vt. xxiii. q. i. Dñm) & in ꝑ be of worse dispolicōn than the Jewes were. whyche sayd / Non scimdam⁹ eā. sz sorciamur de ea / ¶ It is an argument wō some people. ꝑ a preest or a consecrate persone do a temporall dede. why shold not he be punysshed by a tēporall Juge / This reason can haue no place. where there is a prohybicōn geuen & a certen Juge symytt for ꝑ punysshment of a persone so ordr. d by ꝑ lawe of god / For ꝑ offence frendes chalūgeth not ꝑ Jurisdiccōn in this case / & thouh he ꝑ is cōuentyd wolde cōsent in a tēporall iuge. he may not (vt extra de. f. c. p. ē. And it is oft sayd ꝑ the bisshops of Englonde haue geuen consent therto. whyche they may not do by ꝑ lawe. And suche ꝑ dyde so ben acurlyd. & their consent is. as no cōsent (potis. icrīali.) ¶ It is redi

regu.xxiiii) that grete baryaunce was betwyx Dauid & Saul a kyng anoyntid / And where as Dauid myghte haue slayne hym & spared. sawe that he kitte a pese of Sauls garment. in token that he myghte haue distroyed hym. Yet in it þ he was anoyntid dauid had grete conscyence & sayd (ppica' sit michi dñs. ne extendaz manū meā in xpm dñi) ¶ For as sayntaustin sayth in the chapitre (Dñs i.q.i.qō saul nō habebat īnocenciā. et tamen habebat scitatez .non merito vite sue. sz tamen vnccōis ¶ Crist knewe þ Judas was a traytour to hym / & shewed it to hys disciples. as is Joh. vi. &. q.i. Crist sayenge (Nōne ego vos duodecim elegi. et ex vob vn' diabolus ē) Yet he depzyued not hym (de apostolatu) but suffryd hym in his cōpany tyll he hangyd hymself as is wryten (actuū. i. &. i.q.i. Qui stu det) And alle sacramentes mynystryd by hym were appzouyd though he were not well disposyd hymself. as is wryten. i.q.i. dedit / Therfoze Dauid in his sawter after made. by hym aduertiseth all faythfull men in eschewynge the grete displeysure of god sayenge (Nolite tangere xp̄os meos. et in pphetis meis. nolite malignari) The holy ghost spekyng in the mouthe of Dauid. sayth thyse wozdes. towche not my prestes. noz maligne not agayn my prophetes whyche ben in the newe testament. þ preestis &prechers of the wozd of god. as Bede sayth vpon this gospell (Ecce ego mitto vos) They þ maligne agayn preestis be of þ condicōn that Herode was.

as it is red. Actuū. xiii. Whyche stroke of saynt Jamys heed for no cause but ꝑ he was (de eccl'ia) And in lyke wyse he put saynt Peter in pryson & for the same cause. ¶ Brethern malygne not ꝑ a clerke prelate be promotyd to grete dygnyte in the chyrche as yese dayely poore men of byrthe exaltid to haue rule/for ꝑis the purueaunce of god to poore mēnes sones & vertuous/For he woll alsodistrybute at his pleysure all dignytees spirytuall & temporell. Example. ¶ He callyd the fyrst kynge Saul of ꝑ people of Jsrael from keppynge of assis. & Dauid ꝑ second kyng from keping shepe. And seynt Peter from fyshyng & other of his apostles. & made them prynces of all ꝑ worlde/ Cōstitueseos principes super oēm terrā/ This felyshyp that spekyth & malygnyth ayenst the chyrche in theyr resonyng & argumentes to oppresse the auctorite therof. maye well be lyknyd to a dogge whan the mone shyneth fayr & bryghte. he barkyth & bayeth euyn ayenst it as he wolde dystroye it/ & yet he neyther vnderstondyth what it is. nor it lyeth not in his power to hurte it. And this dogge thus barkynge lettyth other men of theyr reste & sealith not tyll he be rapt on ꝑ heed & so slayne & throwen in a dyche/ ¶ Ryght so thise barkers & malygnours ayenst the chyrche. & the auctorite therof shall be strykyn wyth the vengaūce of god & shall be buryed in the stynkynge dyche of hell as hereticis ought to be. as is red (de hereticis. ex per totum.)

¶ In the begynnynge of my ſermon I ſayd frendes. ꝑ he whyche herde not the proclamacõns made It were expedient for him to goo to the Chaũcery & gete him a copy of them. to the effecte he myght kepe them & auoyde the penaltees of them. ¶ Saynt Auſtin ſayth ꝑ all cryſten people ſtondeth vnd one fayth in two manere kyndes. as preeſtes & laye men/ And thyſe two people pryncypally ought to take hede of cryſtis proclamacõns & to prynt them well in theyr mynde for eche one of them muſt geue a ſore counte for the obſeruaunce & keppynge of ꝑ ſame/ ¶ Fyrſte as for preeſthode ſhall haue a bylle of remembraunce in this manere/ (Licite ſcilicut dñs deus veſter ſcũs eſt) as is wryten. Leuic. xix. & xxi. diſt. c. tenere) Be ye holy as I am your maker & god. & ſo ye oughte to be. And to worſhyp & loue me aboue al other thing. I made your ſoules to my ymage of Immortalyte/ & whan ye had foyled it. & loſte your inheritaunce. I toke your nature & made myſelfe lyke to you. I was conuerſaunt emonge you in the worlde (ſicut pontifex & ſacerdos) I gaue vnto you power ꝑ neuer I gaue vnto creature before/ For ryght as I god almyghty made all thyng of nought/ Ryght ſoo ye my preeſtes ſhall chaunge the nature of brede & wyne into my fleſſhe and blood by the whyche ye ben os de oſſib⁹ meis. & caro de carne mea) Ye haue power alſo to open heuen yates & ſpare them. Ayenſt your power all hell maye not reſyſte/ I haue boughte wyth my precys

ous blood of my fader all oblacõns. tythes (primo geita) & all other lyuelode & goodes longyng to the chirche here militaunt. & geuen them to you seruaūtes of my chyrche so þ ye shall lacke no thynge. ¶ Origene sayth vpon this texte (Leuitic. xxiii. / qõ oia aiaia prio geita) & all vessels in þ temple whiche were depute to þ seruyce of god were (scā) & no man sholde towche them but he þ were (scūs) And so euery preest whyche is consecrate. is depute & halowed to almyghty god. & euery parte of hys body oughte to be halowed. & to be put to no occupacion worldly. by the whyche synne sholde growe therof. & god displeyd / not to loke & se amysse. here nor spekе but þ whyche sholde be to his lawde nor handle no thyng wyth þ hondes. whyche sholde touche his body / but (q̄ sūt munda) ¶ And as sayntJerom sayth god almyghty hath an housholde in heuen all of virgyns & clene creatures / Ryght so Cryst set vp here his housholde & his chirche & wolde haue them chaste people & virgyns / & so by þ lawe euery man receyued in to holy ordre sholde profesſe chastite. as is notyd. xxviii. dist. Ecce in princ. cū se. ¶ And as sayntCiprian sayth in þ chapitre (nec aliqua. xxviii q. i. þ there was neuer man more Jelous of his wyf that she sholde cast loue to no man in familyar talkyng. pleſur in speche ne syghte. but to hym oñly. than crist is of his preſts. men & wymen of relygion þ haue vowed chastite ¶ And is forbode. extra de. vi. ho cric. preſts to dwel w̄ wymen / harde it is tobe amõge

scorpyons and be not benymed/ And a preest also frendes ought to vse his garmentes acordyng to ꝑ lawe of god & his chyrche (ꝙ nec sint sordidi nec fulgidi. neqꝫ nimis longe. nec nimis curte. xli. dist. ſ. i. And sholde alwaye be distincte & knowen by theyr garmentes from laye men/ And yf thou se a preest goo lyke a laye man. wyth his tippet slyppers and grete sleues. it is to presume ꝑ he repenteth hym ꝑ euer he forsoke the habite of a laye man. & therfore he vsyth it/ And the penalite of them ꝑ goon so is by the lawe they be suspendyd (ab ministracõe) and other paynes lympte in the Clementine (de vita & honestate clericor. Et. xxi. q. iui. ꝑ totũ. ¶ And it is lawfull to the chirche to haue syluer & golde/ for it was neuer forbode to sayntes the vse therof. but ꝑ abusyng ¶ And sayntt Jerom sayth. xii. q. ii c. Aurũ. Auruꝫ hꝫ eccl'ia. nõ vt seruet. sꝫ vt erogetꝫ. & i necessitatibꝫ subueiat) And Crist had (loculos) golde & syluer for his college (et ꝑ egenis & pauperibꝫ) geuyng example as is red. xii. q. i. c. (Exemplum) that it is lawful for the chyrche to haue golde & syluer vnõ hym as dispensatours/ Therfore we all bysshops. persons vycaries. & other spirytuall persones haue ꝑ godes of the chyrche (ad ministratores) & to spende theim to his cõmaundement. acordyng to his lawe & his chyrche in foure manere wyse. as is notyd. xii. q. ii. c. Quatuor. cũ. c. se/ whyche ben thyse/ fyrste to se his chirche & chaũcell to hym belongyng be honorable & worshypfull reparellyd. Jn this shall he

pleaſe god ſpecyally. & to hymſelf grete worſhyp &
merite. ¶ The ſeconde parte of his good ſholde be
ſpende aboue reparacõn of his mancõn & lyuelode
it to be reparellyd & kepte accordynge to his beha-
your ſuffycyently. wherof hymſelf ſhall haue grete
pleſure & thanke of god & man. ¶ The thirde par
te to be ſpent in holſpytalyte. keppynge houſholde &
geuynge meete & drynke to his paryſſhons & other
poore folkes. & in this behalf he ſhall be comparid
to Abraham & Loth. whyche dyuers ſeaſons fede
angels/ & by them they were delyuerd oft tyme fro
grete perſecucõn. And in thy keppynge houſholde þ
ſhalt gretly pleyſe Peter & Poul. þ perſuadid & ſa-
yd vnto prelates Diligite hoſpitalitatẽ & notid. xvi
q. i. c. vltio ¶ The fourth parte ye muſt ſpende to
gete you frendes ſpẽall to ſpeke for you in tyme of
nede. whyche ben as Cryſte ſayth (paupes) blynde.
lame. & they whyche can not helpe thẽſelfe ne may
not. ¶ And ſcũs Johẽs Elemozinariꝰ. calleth poo-
re men & beggars. his lordes/ for they myghte beſte
ſpeke for hym & helpe hym w̃ almyghty god/ whi-
che good geuen vnto them. is geuen vnto Cryſte. &
he woll defende all them þ ſocoure & helpe the poo
re peple. as is wryten. xii. q. ii. Glia) No man maye
ſpende theyr goodes more honourably. than in thy
ſe foure cauſes þ whyche Cryſte & his cyrche hath
aſſigned vs. And at our comyng to Cryſt. we ſhall
haue a ſpẽall thanke w̃ wordes of comforte Euge
ſerue bone & fidel) And yf þ dey in grete ryches

and kept it (in ſudario) & ſpent it not in reparacõn of thy chirche. manſion. kepynge houſholde. ne geuynge to poore people. accordyng to goddys cõmaundement & his cyrche. ỹ ſhall be callyd (ſeruũ nequã) & callyd a theyf wyth Judas whyche had crystis money in admynyſtracõn. & ſpende it other wiſe than was crystis cõmaundement to his owne vſe & playſure/ And therfore he is callyd Fur in ỹ goſpell of Joh̃n & in the ſayd chapitre/ exemplũ .xii.q. .i. And haue the payne lymytte as he hath. writen ex. de. pe. cl'icor. in. c. penultio.

¶ The copy of the byll for remembraũce of ỹ proclamacõns for ſeculer men is this. that Dauid ſpeakyth by the auctoryte of the holy ghoſt (Iuſti hereditabunt terrã. pſal'. xxxvi.) For as euery preeſt in his conuerſacõn & dedes. oughte to be holy/ ſo euery crysten man oughte to be (iuſt') a true man/ And as ye knowe by experyence. ỹ the fader of his chylde hath a grete pleyſure beynge lyke hym in hauour & condycions. in lyke wyſe almyghty god hath grete pleyſure in his chyldren true men beynge lyke vnto hym/ (Iuſtus dñs. et iuſticias dilexit. equitatẽ vidit vultus ei') ¶ And as Ariſtotle ſayth no vertu may make man ſo lyke almyghty god. as Juſtice. The propyrtee of man is to deſyre to be (felicem) here in this worlde & ſo to lyue euer to haue good name & fame/ and to haue ſuche thynges whyche is neceſſary to his exibicõn. & that ỹ he hath charge vpon

¶ Amonge all vertues moꝛall is none to conſerue

a mān in all thynge. as is the vertue of Justice. w̄ true fayth & charyte/ And therfor it is wryten ¶ Justus ex fide viuit. ad hebreos. x. & de pe. dist. iiii. In domo. & xxiii. q. i. vbi. Et iust⁹ germinabit sicut li/ liū ¶ A true man to be accept & flouryshe in the syght of all good men. & they to be glad of his company ¶ Et iust⁹ vt palma florebit ¶ a iuste man shall as a palme tree endure. ¶ Dauid frendes with his mery songes whyche he syngeth w̄ his harpe in hys boke called ꝑ sawter. in the psalme ¶ Noli emulari & Quā bon⁹ matyth a diologe after the comyn opi nyon of men. bytwyx a fals man & a tru lyuer con sydryng the prouydence & ryght wysnesse of god. ꝑ an vntrue man. whyche obserueth not nor kepyth his lawe. hath peas wythout trouble. He hath tely/ cyte also in temporall goodes/ & as is red ecclīastic vii./ ¶ Iust⁹ perit in iusticia sua. et impi⁹ multo tem pore viuit in malicia sua ¶ The wyckyd man hath ryches to helpe hym whan he is seke by phylyk/ A poore iuste man hath none. & therfor lyeth in grete payn. They are neuer put to labour & affliccōn. as other true poore men be. whan oughte is to be done for the comyn weele. nor to paye taxe. but at theyr pleysure. & euer lyueth in theyr pleysure & solace/ & so sparys for theyr riches. & oft tyme ꝑ good of iust men be pryshyd by calueltees & Jeoperdy of ꝑ sce. & theyr goodes ben sparyd & not perysshyd. They oppresse ꝑ iust men & dispyse god. thouh they haue al thyng at ther desyre. This prouydence of god &

pacyence made Dauid to staker and muse in his mynde what this sholde meane. & cowde not fynde by no naturall reason. þ the vniuste sholde thus be spared. & the poore iuste man punysshid. Donec intrarē in sāctuariū dei & intelligā in nouissimis eor. Unto þ sealon he had the scrypture of god rulyd & shewyd vnto hym / & he remembryd (q̄ iusticia dei vera sūt) And lykned thyse vnuste men vnto hey bes whyche sowen soone growe & soone fader. & vn to the fume of a fyre. the hyer it kleeth. þ soner it is dystroyed. & vnto a man in his slepe dremynge of moche good. & whan he wakith he is in pouerte as he was before. & we ben all a slepe lyuynge in thys worde. tyll we shal be wakyd (in nouissīa die turba michelis) And whan Dauid had consydred all this he longe w̄ his harpe Vidi impiū exaltatū sicut cedros libani & transiui et ecce nō erat. q̄sui et non inuent⁹ loc⁹ ei⁹) I sawe sayd Dauid wyckyd. prou de & vniuste men exaltyd in honour & worshyp as grete hye trees of Libanye. & soone after I soughte them & theyr progeny. & all theyr goodes & proude seruauntes abowte them. & cowde not fynde them aboue þ erthe. but they passyd as a shadowe. ¶ Of this frendes we haue exāples ynough in our dayes without scripture. of grete men how they are passid wyth all ther grete dignytees & ryches. & lytyll spe che is now of them. The sayd Dauid therfor lon ge with his sayd harpe a nother balet. sayeng Iu uior fui et enim senui. et non vidi iustū derelictum.

ner semen eius querens panē) that is to saye I was
yonge & now am I olde. & I saw neuer a true man
that god forsoke but gaue hym helpe in tyme of ne
de to his profyte. nor his childzen. beyng true at last
daunger of their extreme pouerte. And what hun-
gre or other trybulacōns they suffryd. were for ȳ we
le of theyr soules & euerlastynge Joye at theyr de-
partyng. ¶ The lawe of god. & in lyke wise ȳ lawe
of naturall reason wolde ȳ the fader shulde make
his sone his heyre. & to succede hym in his goodes &
lyuelode / And as I haue experience therof. that ma
ny faȝs whyche for the loue they owe to theyr chyl
dzen sercheth to make ȳ londes sure vnto their chyl
dzen after theyr discese. & costeth them moche mo-
ney to men of lawe for the same entent. whyche as
I haue herde men of the lawe say. it is harde to do
And durste not take vpon them to promyse them.
But frendes I dare take vppon me to make your
chyldzen & you also. sure of euerlastynge Joye. and
not to be forgote / but to be helped bi almyghty god
hem in this worlde. yf ye woll gete your good truly
wythout synne & falshede. & of those goodes so go-
ten. geue parte of theym in dedes of charytee. as is
writen. eccl'iastici. xliii. Hui sūt filii mīe. quoz iul-
ticie oblitionē non acceperūt. cū semine eoz ȳmа-
nent bona. heditas sca. nepotes eoz) Thyse ben
the wordes of the holy ghost. & thus moche to saye.
Thyse men whyche ben mercyfull in dedes of cha-
rytе. theyr ryghtwysnesse in theyr lyuyng & getyng

of good truely. shall neuer be forgote. His chyldren & neuewes shall enioye his goodes & inheritaunce) Et in testamento stetit semen eorum) As he disposid in his testament. so shall his will be performyd / Wherfore yf ye woll þ youre chyldren shall enioye your godes. principally se þ they be well goten / for the ryght wynes of þ fader. geueth grete influence of grace to his succession. as ensample of Abraham þ good true man gaue to his sone Ysaac. & Ysaac to Jacob his sone. & Jacob to his xii. sones. of whō comyth the. xii. tribus of Jsrl / ¶ And as Lyre sayth þ kyngdom of Jsrl was kept by a longe season in þ succession of Dauid after his discesse. not for ther merytes. but for the goodnes & truthe of Dauid / & therfore it is wryten In bonis iustor exaltabit ciuitas et in pdicōe eor. erit laudatio. et i bñdicōe iustor exaltabit ciuitas) That cyte whyche is replenyshyd wyth good true men. is exaltid. & to it alle good men haue good will to enhabyte therin. And whan a wyckyd man deyeth therin. to them it is a grete reioysyng. And þ blessyng of god whiche true iuste men haue. conceruyth the cyte in prosperyte.

¶ And Archedekin (in rosario. c. hoc autē. xxx. dist. sayth Si iusti fuerim⁹. debem⁹ deo honorē. sanctis imitacōem. defūctis sepallionē. pxīo amorē. peccato odiū. diabolo continuū bellū) Fyrste þ must do honour & worshyp to almyghty god w̄ body & soule as thy creatour. And in token therof. to yelde vn to hȳ tithes. oblacōns & other sacrifyces Q. eius ē

terra et plenytudo eius viii. dist. c. Quo iure) And se condly to folowe example of holy sayntes. A preest to folowe sayntPeter. and the apostles. sayntMar tin & sayntNicholas holy Confessours. And laye men to folowe zachee. Whyche sayd to Cryste/ Si aliquē defraudaui reddo quadruplū) If I haue do ony man wronge or disceyued hym. I woll make amendes wyth due satysfaccyon. or elles I knowe well I can not be callyd a Just man. & haue god in my hous. The thyrde to haue compassyon of them whyche be departyd the worlde & praye for them / And who so haue ony goodes of thers. to dispose & doo it not. & caulyth them to lye in payne It is a grete offence frendes to dyceyue a man þ is a lyue but moche more to disceyue hym whyche is deed. And all brekers of a mannes laste wyll. be acursyd as ye haue herde ofte tymes. The fourth. ye must loue youre neyghbour as yourselfe. & disceyue hym not. lyke as ye wolde not be disceyued yourself neyther in worde nor dede. ¶ And good frendes note on worde what I shal say to you. whiche John. crisostom sayth in. c. iciens lxxviii. dist. to all them þ vseth chyppyng & chaungynge what ocupacōn they be of. he biddeth them beware in theyr byeng & sellyng. þ thei vse no othes periury. nor disceyte. for al cuche merchaūtes Crist bete out of þ temple. & the prophete sayth Quia nō cognoui negociacōes itro ibo ipotēcias dñi. I knewe neuer suche vntrue byers & sellars entre in to þ kyngdom of heuen. And

he puttyth an example of a man whyche lyketh or fauoryth corn. ꝑ good corn fallyth through. & ther remayneth but stones & other harlatrye/ Right so a man ꝑ hathe goten wyth othes. lyes & falshede his goodes. lete hym restore all ꝑ he hath gotyn by ꝑ waye. & there remayneth to hymselfe but synne. The fyfth is we sholde hate synne. Synne is that thynge whyche is contrary to all Justyce. & forbode by the lawe of god. as is wryten. xv. q. i. c. i. in fine. And allong as a man is in deedly synne. he is dede in the syght of god & callyd (seruꝰ peccati) a seruaunt of the deuyll. ¶ And Ancelme sayth. whan a man is in deedly synne. alle creature made by almyghty god abhorreth hym/ And therfore sayth Senica as ꝑ glōc noteth. xv. q. i. c. merito (Si scirē deos ignoscituros. hoies eciā nescituros. adhuc dedignaret peccare) And he that sealeth not to be in deedly synne. but contynewe therin. he shall haue this punishment /to forgete god whan he deyeth & to aske him mercy/ as sayntꝭ Gregory notyth in a sermon de Innōc. & notd. xxxii. q. v. c. Sicut cū gl'o. Joh & Guid.) No man can lyue so perfytly here occupyed in ꝑ worlde. but he must fall in to venyall synne ꝑ ben put away dyuerly. as by sayeng his (pat nr̄) by holy water/ by almes dede/ by tuncōn made on hys brest/ by fastyng/ by anelyng/ by generall confession/ by blessyng of the bysshop. & preest beyng at masse/ and by contrycōn of thy synne. whyche all ben noted. de pe dist. iii./ de quotidianis. cum gl'o. Joh &.

Guido.et.ex.de pe.& re.c. Dibz p hostiem) ¶The vi.& laste is to contynewe batayle euer wyth ỹ deuyll/And who so euer woll haue the victory of hym he must arme hym with humylyte.whyche is ỹ vertue ỹ he hateth moost in man here in the erth. whiche vertue he forsake in heuen/therfore he is callyd the kynge of alle prowde men. Job.xli./&.xiii.dist. Nulli p Guido. ¶I fere frendes ỹ he is a grete kyng ouer many folkes & moche people in this lõde now a dayes/as apperyth by theyr araye.& many gooth in his clothynge.excedynge theyr power. offyce.blood & dignyte.And ryght as the deuyll prelumyd to be lyke almyghty god.excedynge his ordre & degre and so caste out of heuen & is & shalbe in euer lastynge payne.Ryght soo all prowde men now beynge in this londe.werynge theyr garmentes in forme & maner of them.that put Cryst to dethe.& his sayntes as ye maye se in storyes of picture therof/The abhominacõn of theyr clothynge & mysshappe therof is ferre out of reason/ỹ it passyth my wytte to shewe the vnthryftynesse therof/ & the paynes put in holy scripture whyche thei shal suffre for theyr mysbehauour in this behalfe/And therfore almyghty god sayth thise wordes wryten Sophome.i. Vlitabo sup oẽs qui induti sũt veste pegrina/ I shall punysshe alle them ỹ bryngeth in new shape of garmentes. whiche causyth my people to falle to wantonnesse.& in varyaũce of theyr araye/Therfore sayntt Jerom sayth vpon this text

Sanguis fratris tui clamat vindictā ad me) Who so euer bryngeth in a wronge custome in to a cyte. or ony shape of garment whyche shold cause syne amonge the people. as longe as it is vsyd he shall neuer come in heuen. ¶ Frendes I remembre dayes here before in my yongthe. ꝑ there was a vertuous monke of Bury callyd Lydgate. whiche wrote many noble histories. & made many vertuous balettes to the encrease of vertue. & oppression of vyce. And amonge other he made a treatyse callyd Galand. & all the kyndred of Galand he discryued therin/ I suppose it galantes vnderstode the progeny. they wold refuse to be of ꝑ felyshyp & kyndred. The occasion of makynge this boke was whan englysshe men were bete out & had loste Frounce. Galcoyn Gyon. & Normandye/ & came home disguyled in theyr garments in euery parte of theyr bodyes. whiche englysshmen sawe neuer before/ And many folowed the lewde & abhominable garmentes. in so moche ꝑ all good men cryed out of them/ And thys good monke in detestacyon of theyr synne & wretchydnesse made the sayd boke in balette wyse. And the repete of euery balett was this/ Englonde may wayle ꝑ euer Galand came here/ And in shorte season after. wer̄ grete surrecc̄ons. & murdre of lordis & other/ as I doubte not many ꝑ lyueth can remembre it. I praye god they maye amende them. ꝑ we be not punysshid for them & wayle theyr wretchidnesse. for by cause we suffre ꝑ subgettes of the kyng

of pryde to dwelle amonge vs. ¶ Frendes I saye the wordes of Cryst vnto you whyche I toke to my tyme. Qui habet aures audiendi audiat that thyse wordes whyche ye haue herde by my symplynesse & by your materyall eeres. my be vnderstonde also by youre Inwarde eeres of youre soule by true Intellect. & so put in execucyon/ For I saye vnto you as sayntt Jerom sayth in an epystle. & saynt Austyn in lyke wise (cy non sūt nuge & triuola que dixi vobis. Sed sūt scripture & verba dei) And therfor saynt Poul sayth/ Syres take good hede at the lawe of god. & perfourme it in that you is quia deꝰ non irridet) he wyll not be laughed to scorne/ but punysth them yͭ by worde or dede dispyseth his cōmaundement ¶ Thenne frendes I ende thus. beseechynge eche one of you. to remembre & kepe the fyue proclamacōns whyche I haue shewed vnto you. And ye of the spyrytualte to calle to mynde your dyll of remembraūce to be holy in your conuersacōu. And ye maysters of the temporalte to remembre your dyl of iustyce & truthe to god & man/ And yf ye haue grace thus to do. I answere & dare promyse in the name of Cryste Jhu/ ye shall haue Joye yͭ the eye may not se. nor hert can thynke. nor tonge can speke/ to the whyche god brynge all. Amen

¶ Emprynted in Fletestrete at the signe of the sone by me. Wynkyn the Worde.

W · W · C
wynkyn de worde

Expositacio facta Carthusiensibus et aliis religiosis et venerandis in pio patrono et domino domino Johanne Alcok episcopo Eliensi: Epistolarum

In monte te salum fac. Genesis. xix. xxvi. capo

Thees wordes were sayde vn to loth by an aungelle by the cōmaundemente off almyty gode wan the cytees off sodome et gomor edy fyede in ye vale schulde be destroyede for ther synne. and demeryteg that ge schulde aschude and go vp to ye mountayne and ther sane hym lyfe fro the wrecchydenes and the persecucyon off them that were in the vale: by pery tyense schewythe that grete abundance of wa tera destroyeth all thynge that groweth in ye vale at many seasons. thes cōtrary ys in thy the thynges that ben in the hyeh mountay nes: thes gerbes and flowres ther growynge ben of more vertue by the reson that they ben more coete and norysschede by the same thyn the gerbes and flowres growynge in the vale: for as sayn Crysostom sayethe: this

the heyghes ꝑ the hylle be the nexes yo ꝑt
herwyd. Ande so a place of more quietnes of
prayer ande affection in tokyne of owr savy
our ihū: Jn monte solus arabat-ayathor
gony. Ande also ꝑt yo rede ꝑ in ꝑ mounte he
made the grat feste wan he fede fyve thow
sande people wymen ande chyldrene wyth
fyve lones ande two fysches ; ioh vi: The
secrete of hys lefe of hys scryptures ande
of hys lefe he taught hys apostolys ande dy
scyples in the mounte. ayath. v. Et in mō
te ascendit ē salvatē nr̄m in medio tempe: An
de in ꝑ mounte he made hys vltymū vale
ande gave hys electe ande be loved dys
ciplys hys blyssynge ther scherynge to
them the way to herwyn ande so ascen
dede in to hys fathyr:- Thys mo

unte ȳs m̄ fyguȝe ande ſygnyfyȝe relyȝyon wyche ȳs as dannyde ſaythe: ayons p̄mginis mons ... cogitatiōis mons m̄ quo beneplacitū eſt deo: ade m̄ the viij chaptre of zaacharye. ayons dm̄ after ortum mons ſcificatis: for a place of relyȝyon may welle be callyde mons pyrgins for m̄ yt regnathe all perfectōne that ſcalde fede mannys ſoule: p̄mginis eſt panis ȳt̄ p̄cedens delicias egiptis: ande alſo relyȝyon ȳs a place that my frendes ande ofres ſchalle fyȝte m̄ ande haue the victorye of myn adverſary ande theres the denylle: wher bow fayer ande delycate roſes off chaſtyte the benteous lyes of chaſtyte m̄ body ande ſoule. the odoryferus ande ſwete vyolettes off all

obedience and humylite vt herbes and
flowres sanatyffe to remedy alle sykenes
heuynes & malencoly: & to receyue all thes
noble gyftes and refressynge of ye body
and soule in thys worlde / thes ayenwyse
[redacted] prophete Isaac exortethe alman kynde
sayinge to thes [redacted] venite ascendamus ad mon
tem dni & ad domū dei Jacob: for thys ylond
may wolle be callyde domus dei ye hanse
of god / as sayinte austeyne sayethe / Ecclīa sit
in terra / esti in claustro vt in stadio / yf thou
be [redacted] to ye exthes yt ys in ye cloistyr or in sto
dye &c

¶ thys noble doctour in hys bookes do symy
tudynes / schewythe a monke of hys ma
naftery / wyche wane he walde daye wals
stethy wayde by ye deuylle by diuerse
wayes to bryngē hym in to dyspayre /
wyche manere was fulfyldde and ma
ny zere or he was cryftenyde / and the

deuylle sey̆enyde and to ꝑsuad thoo thyngs
gylls synnys yt the had done by forsayd
baptyme and so m̄ many/ was answ̄ed
syde/ Sodenly the archangele mychaelle
answeryde and sayd to ye deuylle
thysse synnys seyde ye archangelle yt thow
lyeste and to ꝑsuad were take away fr
the clensyde of them by the sacramente of
baptyme: Thanne ye deuylle layde and to
thys monke a gayn ye synnys yt he hadde
doone by m̄ yf worlde after hys baptyme/
And the monke wyst nat howe he myght
answere was halfe in desperyd of the
mercy of god/ Mychaelle answeryde a
geyne yt he was purgede of all thoo syn
nyde by entryng̃e in to relygyon and
profession there made/ Thys tyme
tyme the deuylle sayde to thys monke
hys offences that he hadde doone in
the begynnyng̃e of hys relygyon/ And ye

monke thamm in mandr confessyde / the
thrydde tyme the awngell answerde
for hym that all thesse offences were
for zyven by ye vertu / by ye vertu of the
sacramentes of the chyrche / his chastyte /
obediens / and othyr labores & werkys /
in ye relygyon & he was made hans and
helpe off almyty gode and calle to hym
by prayer & in confessyon sayinge / lat da
vid / what so ever we calle doo ete dry
nke or elles doinge in adiutorium meum in
tende / dns ad adiuuandū me festina:
and so vse these schorte prayer so ofte
mally in thy mynde that thy sowle and
thy mynde be so occupyede that yt the wha
mes ye flesshyst thowe mayst dreme yt
and sayse yt and force not thamm alls
the temptacyons that ye flesche ye devill
and ye worlde caste do to the: but yf
ygnorance schowythe that great and ey

cellente gyftys ben ſeldome gyuen to
no mans wyth oute they be wyll ſeeke
zauth deſyryde: wherfore prayer muſte
be ye ſeruyzauth wyde wyth oute a
wauerynge: ſtwyr-ſathyer cryſte
ſayth aſſeuryzthe: ſayinge. yt be gonythe
yow ewyr to praye: and ſeynte paule
bydythe y we ſholde prays wyth oute any
lattyinge or wearyneſſe: wch wylle ſ
ſlepe and ſeide thy prayer and thy
enemye the deuyll ſhall ſlopythe/ and
ſeruythe all thos wayes yat he may
deſtroye the body and ſoule/ and
therfore daly prayer ye requyrede/
for daly we offende almyty gode/ and
this for ſeynte auſtyn ſaythe/ yt ys to
praye in thy place wt̄ owtyn tyme and
to praye for alle peple/ and this forſay
de ſeynte auſtyn ſeythe that he herde
ſeynte ambroſe ſaye/ yff thow praye

for thy ſelfe thow be gotyſt no more
but thyne owne merytes And yff thow
prayſt for all men: thow ſchalte gane
parte of thes prayers yt yo ſchall in
vitas patrū. that the holy mans patri
mone affeamythe by grete othys in hys
mayntynge that he by the ſuffrance
off almyty gode fyndys dyuers of hys
bretherne ſore vexyde by grete temptā
cyon of the worlde. the fleche. and the
deuylle: And he gerde the deuill in hys
fote cryyttes ſayd that [illegible] tyde cande-
nesyr and ere cums none of them in myne
ſoule or dede that gane them vn to pray
er and redynge of holy ſcrypture but
the muſte-wyth drawe fro them. Be yt
yo ſchall in a deuout mayde ſore temp
tyde wythe the deſyre of the [illegible] fle
ſche ſche prayynge for remedye thes off

An awngell of gode apeyrde to goy / a
ande taughte goy to sayde thyse wesse
in the tyme off eyre temptacyon /
Confyrde tymore this cazndes medas dns
a pdicyes em tres timmize falle fyrde
yt in a spalme In iquos odio habui &
est ys sedde in vitas patzn. that fo
mer relygyous men came by force y^e
holy abbotte pambo. ande echo of thym
in the absens of othyr schewyde the
beztnys of echo othyr: One was a
gzette fastez. Another wolde nothy
nge have in possessyon. the thyrde
halde gzette charytee. the fourthe
was obedyente. by the space off fo
mer ande twenty zeyre to hyse fyn
ez. the abbott pambo sayde to yem
alle fayre: the beztu off thyse obedy
ente mane ys mere thanne alle the

othyr for vche of zowe thre wythi the
vertue ye ze gane/ gane alsoo honyr pre
pre vbble/ and the mans gathe
left the hys owne wyll and made hymd
sylfe a bonde man/ and alle sinche me
ne be the vere confessaris of cryste yf yi
persuyr thei and therfore sayne the trey
sayth/ yff we be obedyente on to oure hedyd
god ye obedyente on to ow prayers/ and
sayute austen be a relygyr monache in/ sayth/
that sonr ye herde the prayr of an obedy
ente mane or womane thane the prayr
off ten thowsante in obedyente mene or
vomed/ yt ye that sayute hanyr in chi
sydo gendbalde for certeyne synnys ye he
hadde done in a cell/ thor too dai penan
ce by ye space off syxte zere/ in schorte
space after and amgelle appeyde to the
sayde gendbalde/ sayinge in hys prayers/

sayynge to hym þ̄ hys sonne was for
geyne hym / and so he myght departe
from hys colle / Genebalde answerde
and sayde. I may not so do. my lorde /
and master commaundemente / and
hathe solde myche hys substaunce my
deare. / The aungelle sayde to hym. yᵘ
schalte vnderstande þ̄ thyn yᵉ
[illegible] openede ouʳ to the / thy deare
ye openne and ye schalle ye nat fare
ere[illegible]ye. Thane Genebalde sayde
hym [illegible] hym sylfe in the myddys
of ye deare in maner of a [illegible] crosse /
and sayde [illegible] my lorde and maker
cryste wolde come ryder to me / I walle
nat departe tylle my master comyng
hym [illegible] þ̄ in chrysyde mes hore come
and delyuer me: / And att ye monycyon

of the aungells of god comynge and ande
lyuerde hym: Sayncte francoys sayth
yf I shuld commyne by the way a pou-
ure ande an aungell of mylde fyrste do hym
ones to the preste than to ye aungell
by cause of obedyence / for ye is more
pfitable ye deuylle by a longe tracte of
tyme temtede a manne to departe from
hys cell / Ande at the laste he was so ouer
come wyth hym ye he folowede ye deu-
ylls to the dore of hys cell / ande there he
felle downe cryynge / ye deuylles yt had
nue power forther to vexe me schewed to
power ande pull me / for forther wylle
not god it sholde ande so they departede fro
me hymme ande after lefte thes temptacō
me: Sayncte anstan descrymeth volintary
poverte wyche he sayth is the spouse of
cryste the possessyon of holy sayntes / the
lyfte of holy syde cryston mens the fruyte
of feythfulle men the ornamente of clar

for the lyfe of markes / ye bente of no
gyll mans / and manyfyfyrons of ayche
ne. / who so euyr louythe ꝛdrdethe god
may lacke nat thynge. therfore sayntꝭ
ambroso sythe who so hathe no prayere
of no goode / he fayleth no thyng and
he sayethe tut ys a trus and a grete words
the kyndedome of heuyn ys thers / ther
fore sayethe sayntꝭ gromo: / hadde louyr
folowe cryste nakyde than to be a nonne
wedde and clothyde wyth ye garmentes
of kynges. ꝯt ye dede in vttas patrū
that a ryche mans purpose lynge by a
longe space to for sake the worlde
and hys goode and to entyr in to
relygyon: / the deuylle tempthe hym
sore contrary and att the laste he ga
ue alle hys goodys away and sto

ylde he. hym sylfe of all hys clothys
and cam nakede to the doer of a monaste
ry / ouyr hedde apeyrde to and olde asshy
ons in a mans of the same place / and com
maundede hym to take in to the abbyssyn
hys verry knyghte / whyche for hys lone
ded for sirkyne alle the worde. ||rst ys
dde t y saynte gregory fownde in the pos
sessyon of a monke of hys dayrye certe
yne money: / whyche he cawsyde to be bur
yede wt dwtte the monastery vp on a mo
telle. in tokene of hys eternalle perdycyon
sayinge thy money mot be wt the in perdy
cyone / as sythe ayysse saynte austen cur sys
ẽ januarii in the whoos possessyon. was
fownde money after hys dysceyse / sayyn
ge wtyled the synnede / he was none of
myne flocke nor nowe ys nat ||rst ys
dde that saynte antony cõmaundyde

A monke of hys that he schulde beze
nakede vpon hys backe cuttynge pe
cys of flesche ande so the ● doynge //
bredes / cattys doggys / ande other beest
ys pullyde hym downe ande wounde //
yde hys body ande dispoylede the fle
sche // Ande sayute antony sayde vnto
hym / Tyght so the be denyllys wyth
denowrs that relygyouse mane wyche
kepythe any moneye wyth hym contra
ry to hys profe ssyone. as thowe thiste
[illegible] doone sythe thowe entrede in to
thy relygyon // Sayute gregory sayd
hereto in the fortte booke dyalogo
rum // that the olyssyde mane ssuccede
syrya sayde y / that relygyous mane wy
ches gyltys possyon of mundy or any thy
other thyngs / Ande yo beesyde ni hys
myrde to a praye vnd to hym possy

[illegible] m̄ dereyond ande penaunce
Ande to fynde grace afftyr my
dethe in ouyr lastyng[illegible] Joye
of [illegible]
[illegible] Oure lorde thenylle
vanysshe awey Ande
[illegible] Jesu [illegible]
medy to putt away alle fowle
temptacyons Ande delusyons
[illegible] Prayez ande aske to be
[illegible]